Concerning a *Sin*, that lies lurking in the hearts of almoſt who not; which hath not a ſecond like it, either to *hinder* the *Bleſſings*, or *draw down* the *Curſes* and *Judgements of God* upon the Nation. And yet men are ſo farre from thinking it a *Sin*, that not a few eſteem it a *Vrtue*.

Compoſed at firſt for FRIENDS only, in a Serious, Pithy, and Pathetical *Epiſtle*; which proving efficacious, is again Reviſed, Inlarged, and Publiſhed for the good of others; as being applicable to Millions amongſt us.

---

by R. YOUNGE of *Rowell* in *Eſſex*, Florilegus.

Licenſed and Entred according to Order.

LONDON,

Printed by *J. Hayes*, and are to be ſold by *James Crump* in Little St. *Bartholomew* Well-yard, and by Mrs. *Crips* in Popes-head-Alley with 39 other Pieces compoſed by the ſame Authour. 1655.

Armour for a weak Christian
against scoffs & reproaches P 30

Pious man's Recreation P 32

Preparation to Converſion; or, Cordial Counſel, &c.

Much Reſpected,

IF you ask why I take this pains? Turn to *Lev.* 19. 17. *Heb.* 3. 13. and you have there both my anſwer and warrant; for I do but ſupply with my Pen, what I was bound to perform with my Tongue. If for a Preſident? Take that of *Photian*; who, when a friend of his would have caſt himſelf away, ſuffered him not, ſaying, *I was made thy Friend to this purpoſe.* And he that *loves* not ſuch a Friend, *hates* himſelf. If why I have been ſilent ſo long? Theſe are the only reaſons: Want of courage, fear to diſpleaſe; and leſt you ſhould think me to have had more *Zeal* then *Wit*, and more *Religion then Diſcretion*: A caſe too common; which makes me fear, that what *our Saviour* ſays *Mar.* 8. 38. *Whoſoever ſhall be aſhamed of me, &c.* will prove a dreadfull text to a great many: For who almoſt does not make a very *Idol* of *Diſcretion*, and more fear the cenſures of *men* then the diſpleaſure of *God?* Men owe *God* ſome good will, but (like thoſe *Rulers*, *Joh.* 12. 42.) they dare not ſhew it. They would *pleaſe* him, yet ſo as they might not *diſpleaſe others*, nor *themſelves*: Never conſidering, that he who bears with his *Friends* vices, makes them his *own.*

Now in caſe you ſhall (with thoſe Gentiles, *Rom.* 10.

)receive more good by it then you desire, admire the ovidence and free grace of *God*, who *will shew mercy whom he will shew mercy*, Exod. 33.19. Rom. 9.15. hat little which *Cræsus* learnt of *Solon*, saved his life: nd had *Pilate* taken that fair warning his *wife* gave im, it might have saved his soul. Nor am I without hope to prevail with some of you, since *Nathan* wrought more upon *David* by one private particular Admonition, then all the *Lectures of the Law* could doe for three quarters of a year together. However it were happy for millions, were they so plainly dealt withall.

Wherefore be perswaded to *hearken a while unto me, as you would have Christ another day hearken unto you.* Which that you may do, I will even refer the point to your selves to determine. As let me propound *your case* in the *person* of *another*, as the *disguised Prophet* dealt with *Ahab*, 1 King. 20. *v.* 39. to 43. Or as *Christ* dealt with the *Priests*, *Scribes* and *Elders*, Luke 20. *v.* 1, to 20. The case is this.

2 §. *God* in great love sent *Sampson* to deliver the *men of Judah* from the slavish thraldom of their enemies; but they in requital bind him (in whom all their hope of deliverance lay) and deliver him up to those enemies that kept them under, to the end they might *slay him*, and still *make slaves of them*. Judg. 15. Again after this, *God* sent unto their successours the *Jews*, *his onely Son*; to the end he might *heal* their *diseases*, *Feed* their *bodies*, *inlighten* their *mindes*, and *save* their *souls*: And they in requital of all, hate, revile, scourge and crucifie him; though in killing him, they did their utmost to *split* or *sink* the only *ship* that could save them. Two rare, and remarkable examples.

Now

Now tell me what you think of these blockish *Jews*. Were they more *wicked*, or *witless*, or *ingrateful*? I know you will answer me, You *cannot tell*; as the *Priests*, *Scribes* and *Elders* did *our Saviour*, When conscience of their own guiltiness had stopt their mouths, *Luke* 20. 1, to 8. Or if you do make a satisfying answer, it shall be like *David's answer* to *Nathan's parable*, wherein he *pronounced sentence* of death *against himself*, 2 Sam. 12. 1, to 8. For it is your very case, if you had but eyes, or the wit to see it. I mean all you, who any way misuse or are ingrateful to your *Ministers*; whom *God* out of his infinite love hath sent to be your *Deliverers* from the grievous slavery and *thraldom* you are in, under *Sin*, *Satan* and *Hell*. I know you think your selves *wise men* and *Christians good enough*: yea, what but your high thoughts and good opinion of your selves, hath brought you to become *scorners of your Teachers* and instructers, and more of their *godly instruction*? As *proud men* are wont to admire their own actions, but to abate the value and derogate from the esteem of others; every whit as basely to *vilifie other mens* doings, as they over-highly *prize their own*, as *Julian* observes.

But consider it rightly, and *this* alone (could you be taxed with nothing *but this*) not only shews you to be *foolish* and *frantick*, but so *ingrateful* and *wicked* withal, as if *your wickedness* and unthankfulness did *strive* with *Gods goodness* for the *victory*; as *Absolom* strove with *David*, whether the *father* should be more *kind* to the *son*, or the *son* more *unkinde* to the *father*.

As what can you alleadge for your selves, or against your *Pastors*? Are they any other to you, then those

three Messengers were to *Lot*, that came to fetch him out of *Sodom*, that he might not feel the *fire and brimstone* which followed? *Gen.* 19. Or then the *Angel* was to *Peter*, that *opened the iron gates, loosed his bands, brought him out of prison, and delivered him from the thraldom of his enemies? Acts* 12.

3 §. What wrong do they do you? they *beg* and *dig*, they *dig* and *beg*; as that good *Vine dresser* did, whose *Mattock* kept off the Masters *Axe*, *Luke* 13. 8, 9. They *beat their brains*, they *spend their spirits*, *poure out their prayers*, plot and *contrive all they can to save your precious souls*, (were you but willing to be saved:) They bring you the glad tidings of *salvation*; would furnish and endow you with the spiritual, invaluable, and lasting riches of *grace* and *glory*: They are content to waste themselves (like a *candle*) that they may *give light* unto, and bring others to *Heaven*, 1 *Cor.* 9. 19. 2 *Cor.* 12. 15. And do you, in stead of *honouring*, *respecting* and *rewarding* them, *hate*, *traduce*, and *persecute* them? This is not for want of ignorance: For you shew just as much reason in it, as if those *blind*, *deaf*, *diseased*, *possessed*, *distracted* or *dead* persons spoken of in the *Gospel*, should have railed upon *our Saviour* for offering to *cure*, *restore*, *dispossess*, *recover* and *raise* them again. And had not they great reason so to do? For shame think upon it: For did you know and rightly consider that you cannot be *nourished* unto eternal life, but by the *milk* of the *Word*; you would rather wish your *bodies* might be without *souls*, then your *Churches* without *Preachers*: You would not, like so many *Mules*, *suck* their *milk*, and then *kick them* with your *heels*.

But this most plainly shews, that you are so far from knowing the *necessity* and *worth of the word of life*, that you

you do not know you have *ſouls*; which makes you as little care for them, as you know them. Otherwiſe, how could you make ſuch a mighty difference between your *bodies* and *ſouls*? As had any of you but *a leg* or *an arm* putrified and *corrupt*, you would even *give money*, and think your ſelves *beholding* too, to have them *cut off*; becauſe it is the only way and means *to preſerve the whole body*. And if ſo, what love and thanks can be too much, that is expreſt to them, who would (would we give them leave) *pluck our ſouls out of Satans clutches* and bring us to life eternal? Nor can he ever be *thankful to God*, who is not *thankful to the inſtrument* or means by whom *God does*, or *would do* him *good*. Yea more, That man (I dare boldly affirm) cannot poſſibly have any intereſt in *Chriſts blood*, who is not forced with admiration to ſay, *How beautiful are the feet of them that preach the Goſpel of peace, bring glad tidings of good things and publiſh ſalvation*! *Rom.* 10. 15. *Iſa.* 52. 7. But to prove and cleer this, ſee both *Examples*, and *Teſtimonies*.

4 §. Firſt, Examples. The *Galatians* are ſaid to have received them as *Angels of God*, yea even as *Chriſt Jeſus*; and that to pleaſure them, they *would* if it *had been poſſible, have pluck'd out their own eyes, and have given the ſame unto them*, *Gal.* 4. 14, 15. and thought it their *duty, to communicate unto them in all their goods*, *Gal.* 6. 6. And likewiſe the *Romans*, *Rom* 15. 27. Yea, by the Apoſtles teſtimony, we that are converted do owe even our own ſelves unto our *ſpiritual Paſtors*, *Phil.* 19. and the like of other *Churches*: Inſomuch that *Luther*, (ſpeaking of the *Primitive times* and of *Chriſtians* in general) ſays that ſo ſoon as the *Goſpel* took root in mens hearts, the glad tidings of ſalvation

by *Chriſt* was ſo ſweet to them, that in compariſon thereof *riches* had *no reliſh*. And *Acts* 2.44,45. & 4.34, 35. do ſufficiently confirm the ſame. And indeed, who ever knew what *Converſion* and *Regeneration* was; who hath *taſted of the powers of the world to come*, and *enjoyed the joy of the Holy Ghoſt*, and that *peace of conſcience which paſſeth all underſtanding?* but would rather have their *bodies* want *food*, and the *Firmament* want *light*, then that their *ſouls* ſhould want that *light* and *ſpiritual food of the Goſpel*, by which they are nouriſhed and do live? For, far better be *unborn*, then *untaught*, as *Alexander* a meer Heathen could ſay.

That this is *the one onely thing neceſſary*, and which Believers prize above all, you may ſee by what holy *David* ſays of it, *Pſ.*27.4. & 84.1, to 11, & 119.103. *One thing have I deſired, &c. Oh how ſweet is thy word unto me, &c.* As turn but to the places, and ſee how he expreſſeth himſelf; For I may but touch upon things. And the like of *wiſe Solomon*, *Prov.*8. 10. True, to you that are *ſtrangers to*, and utterly *unacquainted with* theſe *ſoul-raviſhing enjoyments*, theſe things will appear impoſſible; as the like did to *Nicodemus* touching *regeneration*, *Joh.*3.4. And to that *multitude of Jews* touching *Stephens viſion*, when he told them how he *ſaw the heavens opened, and Jeſus ſtanding at the right hand of God in glory:* Which they were ſo far from believing, that it made *their hearts braſt* for madneſs, to *gnaſh their teeth, ſtop their ears, caſt him out of the city, and ſtone him to death*, *Acts* 7. 54, to 60. They could not poſſibly believe, that *he ſhould ſee* what was *hid* to every one of *them*. But this I can aſſure you, (even you my friends) beyond all exceptions; That if ever the *maſk* of *preju-*

dice

dice be taken from before your ſight, or if your *eyes* ſhall be *opened* before you *drop* into *Hell*, you will have other thoughts of theſe things, and ſo of the Publiſhers of them and be clean of another mind; yea, you will *loath what you* now *love*, and *love what you* now *loath*, yea, I dare refer my ſelf in this caſe to the very *damned in hell*: For what elſe made *Dives*, being in thoſe *torments*, deſire *Abraham*, that *one might be ſent unto his brethren from the dead to give them warning*, and to acquaint them with his ſucceſs, but the alteration of his judgment? And you know how that reprobate *Balaam* wiſh'd to *die the death of the righteous*; though for the preſent he *preferred* and loved *riches* and *honor* before and *above his ſoul*. But,

5 §. Secondly, ſee *precepts* and *teſtimonies* to confirm it. Are we not commanded by the *Holy Ghoſt to have them in ſingular love, and count them worthy of double honor for their works ſake*? 1 Theſ. 5. 13. 1 Tim. 5. 17. Yea, the Apoſtles words are not only, *Let them that labour in the word and doctrine be accounted worthy of double honor*; but he adds, *He who preacheth the Goſpel, ſhould live of the Goſpel*, 1 *Cor.* 9. 7, to 15. ſaying alſo, *Let him that is taught in the Word, communicate unto him that teacheth, in all his goods*, *Gal.* 6. 6. Yea, if any man (ſaith he) does not communicate, and communicate in all his goods, *God is not mocked*, v. 7. So it falls, and I fear it *falls heavy on many* amongſt us. Again ſays the ſame Apoſtle, *If we have ſown unto you ſpirituall things, is it a great thing if we reap your carnal things*? 1 *Cor.* 9. 11. *Do ye not know, that they which miniſter about holy things, live of the things of the temple? and they which wait at the Altar, are partakers with the Altar*, &c. v. 13, 14. Again, does he

he not ſay, that *our debt and duty* (he terms it not *benevolence*) to our *ſpiritual Paſtors* is ſuch, as that *we owe unto them even our own ſelves*, *Phil.* 19. with a great deal more of the like, that he may meet with mens carnal reaſonings in this caſe, which are not a few 1 *Cor.* 9. All which is *New Teſtament* too, if obſtinacie would permit men to take notice of it.

Thus you ſee how you ought to eſteem and reward your *Miniſters*; and how *Believers* do, and *have done*. Whereas you, (as if you were *Antipathites* to all *wiſdom* and *goodneſs*) *hate, revile, ſlight, rob* and *perſecute* them. Are you not aſhamed of it? does it not make you tremble? yea, is it not enough to make you deſpair of ever finding *mercy at the Throne of Grace*, or of having *Chriſt* your *Redeemer* and *Advocate*? to whom, and for whoſe ſake you do it, as I ſhall ſuddenly ſhew.

But you will ſay (for want of acquaintance with the *Word of God*, and your *own hearts*; as every Natural man is as great a ſtranger to his own heart, as *Hazael* was, who could not be perſwaded by the *Prophet* that he ſhould commit ſuch abominable wickedneſs, as a while after it fell out;) *That you neither hate, nor perſecute any one of them.* To which I anſwer: What then makes you ſo *ſpiteful*, in *ſpitting out your ſpleen* againſt them, when you but hear a Miniſter mentioned? What makes you ſo frequent in *ſlighting, ſcorning, and ſcoffing at them where ever you come*, and in all companies? what makes you pick ſo many holes in their coats, find ſo many faults with them, raiſe ſo many objections (if not lies) againſt them; that nothing they either *do*, or *deliver*, can pleaſe you? As how many of your

your cavils and exceptions could I reckon up, that I have heard from your own mouths, if I would foul paper with them? Yea, I could give you a large Liſt of inſtances, and in your own expreſſions: But they are ſo *trivial, barbarous* and *baſe*, that I am *aſhamed* to nominate them; and *no leſs unwilling, leſt I ſhould arm other mad men with your weapons.*

There was never any(no not Chriſt himſelf)to whom ſome *Belialiſts* took not acceptions; becauſe *they* are as deeply *in love with vice, as others* are *with virtue.* And whom all men commend, you have ſome *Therſites* will take occaſion to blaſt: though perhaps in his preſence they are as apt to fawn and crouch; As I have known ſome that meeting with their *Miniſter* have ſaluted him with a great deal of ſeeming reſpect and complement, but ſo ſoon as his back hath been turned, they have *curſt* and *ſcoft* at him; which kind of men may fitly be reſembled to ſome cowardly Cur, that meeting with the *skin* of a *Lion*, will moſt valiantly trample upon it, yea tear it all in pieces; and yet if this Cur ſhould be ſet to a Lion it ſelf, the very ſight would make him tremble, and run away in a panick fear.

Now do but lay aſide diſſimulation, and ſpeak the naked truth; and then ſay, whether all this proceeds not from *an heart* full *fraught with enmity* and malice againſt the *Miniſtry*, even for the very *graces of Gods ſpirit* that ſhines in them? As it fared with that *Council of Prieſts, Scribes and Elders* touching *Steven*, *Acts* 6. 15. & 7.54. Do but examine your Conſciences well, and you will not deny it.

6 §. Again, what makes you that are *ſo civil* in other caſes, *ſo uncivil*, as not to afford them of all other men

men the common Title of [*Maſter ſuch an one*] which you will not deny to a very Cobler? Can you tell me? No, I dare challenge the ſtrongeſt brain'd *Achitophel*, or the moſt fluent *Tertullus* amongſt you, to yield a wiſe reaſon thereof; except that which *God* hath ſet down, *Gen.*3.15. *I will put enmity between the ſeed of the ſerpent and the ſeed of the woman.*

But further to convince you, anſwer me another queſtion: What makes you to *detain their dues* from them, and not pay them a penny except you be forced to it? Or if you do for your *peace* or *credit* ſake, *any thing* is thought *too much* for your *Miniſter*; and what you part with, is drawn from you as ſo much *blood from the heart.* And then alſo you will baſely aſperſe him; at leaſt you will alledge one thing or other to ſave your purſes; as He had not my voice or conſent when he was choſen; or, I hear at other *Churches*, and come not at him; or, I like not his preaching, or the like: As *any thing* ſhall *ſerve, to ſave your ſilver*, and to foreſtall you with prejudice, and make you reſolve againſt your own Converſion: For what is this, but to *pick ſtraws*, as it were, *to put out your own eyes* withall?

Yea, many there be, that will *pretend conſcience* (forſooth) *that they may rob their Miniſter*; and alleadge, That he hath taken Degrees, is Ordained, He is a Black-Coat: Or rather, which is the ſame in effect, He is a Conſciencious Paſtor, or *Shepherd of Chriſts ſending*, and *not an Intruder.*

But leſt what hath been ſaid ſhould not prove ſufficient; how baſely will you calumniate him that but takes his Dues, eſpecially of a poor body? Miniſters, more then all the world beſides, muſt take *a teſtern* for

for *a ſhilling*. And not he alone ſhall ſuffer, but all theſe Church-men (ſay you) are ſo covetous, that they never think they have enough; when they have ſcarce enough to fill the bellies of their own families. All which not only argues you as *brainleſs as beaſts*, but proves you to be as *full of the ſerpents enmity*, as the *egge of a Cockatrice* is *full of poyſon*.

Thus *every*, or *any thing* ſhall ſerve their turns, that ſtudy quarrels: Even as a *crooked ſtick* ſhall ſerve to *beat a dog*, when a *ſtraight one* cannot be found.

Now lay all together, and tell me whether this argues not *hatred?* if not, what can? For *love* (as the Apoſtle witneſſeth) *ſuffereth long, it is kinde, charitable, envieth not, doth not behave it ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil, rejoyceth not in iniquity, beareth all things, endureth all things*, 1 *Cor.*13. Yea, love is ſo far from *finding faults where are none*, that (as *wiſe Solomon* hath it) it *covereth* or *paſſes over* all ſins, and *will not ſee them*, Prov.10.12. So that if you loved the Miniſters, as you will pretend you do, you would deal by them, as *the people* did by *Ulyſſes*; whom they ſo applauded for the acuteneſs of an *ingenuous minde*, that they ſpared to object unto him his *bodily deformities*; or if any one did ſhew the leaſt malignity towards him, that perſon was branded for a notorious wicked man, as *Homer* relates. And to ſpeak rightly, we need ſay no more of a man, then He is an Enemy to his faithful *Paſtor*; that is enough to brand him. Nor can there be a greater argument of his being of *the brood of Cain, Haman, Eliab, Michol, Doeg, Shimei, Ahab, Rabſhekah, Tobiah, Sanballat, Paſhur, Zedekiah, Elimas, Herodias*, and their fellows, then

the

the hatred of good Miniſters. For ſuch men would do the ſame to *Chriſt himſelf*, were he their *Miniſter*.

7 §. But perhaps this is not your caſe, Suppoſe it be not; yet what I have before convicted you of, is ſufficient to prove you a *Souldier belonging to that great Red Dragon, that fighteth againſt Michael and his Angels*, Rev. 12. *Who*, when his hands are bound, *Caſteth a flood of reproaches out of his mouth againſt the Church, and the remnant of her ſeed which keep the commandments of God, and have the teſtimony of Jeſus Chriſt*, v.15,16,17. But you are not at all verſed in *Scripture*; therefore we'll come to reaſon, and therein anſwer me a few queſtions.

Do you do by the *Miniſters* as you ought, or as you would be done by? Would you, when you have diſcharged your *duty* and *conſcience* to the utmoſt of your *endeavour*, have *ill conſtructions* made of your *beſt actions* and *intentions*? be rewarded with the *greateſt evil*, for the *greateſt good*; and the *greateſt hatred*, for the *moſt ſuperlative love*? (For, *love to the ſoul*, is *the very ſoul of love*.) Is this an evidence that you have them in ſingular reſpect for their works ſake? Is this to receive them as an *Angel of God*, yea as *Chriſt Jeſus*? Is this to make them partakers of all your goods, and to be willing to pluck out your own eyes, and to give them if need were, as God commands, and as the *Godly* have been willing to do? I think not.

Indeed, if you may be your own Judges, you will (during the time of this your prejudice) think all but little or nothing. But if the *Word of God* be conſulted with, it will be found *perſecution* in the higheſt degree: Like that of *Ahab* and *Jeſabel* to *Elias*; or that of *Herod*

rod and *Herodias* to *John Baptiſt*; or that of the *Jews*, *Scribes* and *Phariſees* againſt *our Saviour*: For they did but expreſs their utmoſt ſpight to *Gods Meſſengers* that came to ſave them; and ſo do you: And this is a ſure rule: He that now under the *Goſpel* ſhews a ſpightful and a malicious mind to a godly zealous *Miniſter*; if he had lived in *Chriſts* days, he would have been ready to have driven the firſt *nail into his body*, and rather have been for *Barrabas* then *Jeſus*. And *God* meaſures *what we do*, by *what we would do*, whether in *good* or *evil*. *Thoughts* and *deſires*, in *Gods* account, are *good* and *evil works*: Neither does he *puniſh* or *reward* any thing but *the Will*.

Again, whereas you think not *Tongue taunts* to be *perſecution*, you ſhall one day (if you go on) hear it pronounced ſo, in your *Bill of indictment*. *Iſhmael* did but *flout Iſaac*, yet S. *Paul* ſaith he perſecuted him, *Gal.* 4.29. *God* calls the ſcorning of his ſervants by no better a name then perſecution. *Cham* did but *ſcoff* at *Noah*, yet that ſcoff brought his *fathers curſe*, & *Gods upon that*. Even *the ſerpents hiſſing betrays his malice*. Thoſe *two and forty little children* (though but children) *were devoured of wild bears, for only ſcoffing at the Prophets bald head*, 2 *King.* 2.24. A ſmal matter, if Senſualiſts may be Judge. But whatever you conceive of it, let all, even *heart and tongue perſecution* be *as far from my ſoul, as my ſoul from hell*. For aſſuredly, *God* will one day *laugh you to ſcorn, for laughing his to ſcorn*; and at laſt *deſpiſe you*, that have *deſpiſed him in his Ambaſſadors*.

§ 8. Again, you think it nothing, or no great matter to *detain the Miniſters maintenance*. But look narrowly into it, and you ſhall find it to be *theft, ſacrilledge*, *mur-*

murder, yea *ſoul murder*, and that in the higheſt degree: For you *rob the Miniſter* of what is as due to him, as any land of inheritance is to the owner. You *rob God* of his *Tythes, offerings, &c.* which he accounts moſt abominable; as you may gather from the many *complaints* and *threatnings* which *God* throughout all the *Old Teſtament* utters touching it. For which ſee only *Mal.*3. 8,9,10, 11. & 1.7,8,13,14. *Hag.* 1 & 2 *chap.* Hereby you make your ſelves guilty of *murder*: Firſt of *murdering your Paſtors body* and *whole Family*; for if all ſhould be of your mindes, they ſhould ſtarve. Secondly of *your own* and *all the peoples ſouls*, as much as in you lies: For how ſhould your *Paſtor feed your ſouls, if you feed not his body*? how ſhould the *lamp burn*, if you *take away the holy oyl* that ſhould maintain it? and in caſe it *burn not*, there will be but a *darke houſe*. Men would have *fire kept in the ſanctuary*, but *allow no fewel*; they would have the *lamp burn* but *without oil*. But how do they *ſerve Chriſt and themſelves, in ſo ſerving their Miniſters*? To take away the *Provante* from the *Army*, is to *betray it* to the *Enemy*.

And indeed, if you might have your wills, or if others were of your mind and temper, there ſhould be no Preaching at all, no ſouls ſaved, all go to hell. For, to expect that Miniſters ſhould *preach without Maintenance*, yea *good Maintenance* (for to furniſh themſelves with *Books* only, will coſt more then a little) is as if you ſhould *ſhut a bird into a cage, give her no meat*, and yet *bid her ſing*. It amazes me to think how *unreaſonable* and *baſe* moſt men be: They will beſtow more upon their very *Hair* in a *moneth*, or upon the *ſmoak* of a needleſs *Indian* wanton Weed in a *week*, then upon

God

God and their *ſouls* in a *whole year*. And were it not moſt juſt with *God* to take away our *faithfull Miniſters* from us, when we ſo ill intreat them, and ſo unworthily reward them? yea, ſince we *love darkneſs more then light*, may not *God* juſtly leave us in the dark? and bring upon us *a famine of preaching*, who would bring *a famine upon the preachers*, by purloining the maintenance of his Miniſters? it is but juſt with *God* to take away the *lamp* from that *Nation*, which hath taken away the *holy oyl* that ſhould maintain it. But it is a true obſervation, *Sacrilege is the greateſt theft*, yet of it men make *the leaſt conſcience*.

But laſtly, You make your ſelves not only guilty of *perſecution*, *theft*, *Sacrilege*, of *murdering bodies* and *ſouls*, of *provoking God to ſend a famine of his Word*, and the like, but you become by it *guilty of high treaſon againſt God*, in thus uſing *his Ambaſſadors*, and againſt *Chriſt* and all *his members*. For beſides that all the diſgraces and wrongs that are done to *Chriſts Miniſters*, redound to him; and he that traduceth, or any way wrongs a Miniſter for the diſcharge of his place, his envy ſtrikes at the *image of God* in him, as a world of places prove: So the very *root* or *ſpring of this their ſpight* and enmity againſt the *Miniſtry*, is an inbred *enmity and hatred againſt God* himſelf; As when *Satan* ſlew *Jobs ſons and ſervants*, his malice was againſt *Job*; Or as when *Saul darted a ſpear at Jonathan*, his ſpight was againſt *David*.

And accordingly, *God* takes what is done to his meſſengers, as done to himſelf; as in that caſe of *David* ſending his Ambaſſadors to the King of *Ammon*, 2 *Sam* 10.6,7. *They have not caſt thee away*, ſays *God* to

Samuel, but they have caſt me away, that I ſhould not reign over them, 1 *Sam.*8.7. *You are gathered together againſt the Lord; and what is Aaron, that ye murmure againſt him? Numb.*16.11. and the like, *Exod.*16.7,8. *Luke* 10 16. *Joh.* 15.23,24. *Joh.*7.7. *He that deſpiſeth you deſpiſeth me,* 1 *Sam.*17 45. *Iſa.*3 .23. *Saul, Saul, why perſecuteſt thou me? Acts* 9.4. *Rev.*16 9.11. *Pſal.* 89.23.

9 §. Which being ſo, how does it behove you to look to your ſelves, and bewail this ſin, this horrible and deſperate ſin! *was their ever any that was ſtout againſt the Lord and proſpered,* as *Job* ſpeaks, *Job* 9.4. When the *Pitcher* contends with the *Rock*, *ſtraw* with the *fire*, it is eaſie to judge who will come by the worſt. And certainly, if moſt men were not both *blind* and *mad*, they would more reſpect the Miniſtry: For if I underſtand any thing of the *Word of God*, or know what *rectified reaſon* is, there is not a ſin in the Nation that ſo *hinders the bleſſings* or *pulls down the judgments of God* upon us, as does this very ſin. And yet it is not more *provoking* then it is *a common ſin*. How it will be anſwered to their *Lord and maſter* at *the great day*, I tremble to think: Can you anſwer it *then* with *flaſhes of wit*, or *carnal reaſons*, as you do *now*? I beſeech you look to it. Nor is our *love*, or *hatred to God* any way better *known*, then by our *reſpect to and uſage of his Ambaſſadors*. *Lip love* is but *lying love*. *If you love me keep my commandments*, ſays our Saviour, *Joh.*14.15. Wherefore let my counſel be acceptable: *Break off your ſins by repentance, kick no more againſt the pricks; Refrain your ſelves from theſe men and let them alone, leſt ye be found even fighters againſt God, Acts* 5.38,39. Nor will

will it ever repent you if you come in heaven, that you were stopt in this your way to destruction. Yea, let the consideration of what you have already done, make you sink down with shame, and tremble for astonishment to think, that notwithstanding you have been so many years in arms against your *Maker* and redeemer, and most spightfully and maliciously persecuted his *Ambassadors* that came to rescue you from the subtilty and slavery of *Satan*, *that bloody devouring Dragon*, and vowed enemy of all mankind: yet *God* hath not taken the advantage of casting you into *Hell*, but of his never enough admired mercy hath spared you to this hour! whereas he might most justly have prevented all, in sending you *body* and *soul* into everlasting *torments*, when you were but a span long. For know this, that we need no more to condemn us, then what we brought into the world with us. Yea, we were *condemned*, so soon as *conceived*: And that you and I are not at this present frying in *Hell-flames*, never to be freed, no reason can be alleadged, but *O the depth!* wherefore take heed in time, and as you tender the good of your own souls, defer not a minute; but study and bestir your selves how you may make your peace with *God*. Yea do it while the yerning *bowels*, the bleeding *wounds*, and compassionate *arms* of *Jesus Christ* lie open to receive you; whiles ye have *health*, and *life*, and *means*, and *time* to repent, and make your *peace* with *God*. As you tender, I say, the everlasting happiness and welfare of your almost lost and drowned *souls*: As you expect or hope for *grace*, or *mercy*, for *joy* and *comfort*, for *heaven* and *salvation*, for endless *bliss* and *glory* at the last: As you would escape the *direful wrath of God*,

the *bitter doom* & *ſentence* of *Chriſt*, the never dying *ſting* and *worm of conſcience*, the *tormenting* and *ſoul-ſcorching* flames of *Hell*, and everlaſting ſeparation from *Gods* bliſsful preſence, abjure and utterly renounce this accurſed ſin. Oh get an intereſt in *Chriſt*! For till we become members of his myſtical body by *regeneration* and a lively *faith*; we (even the beſt of us) are as *Traitors condemned* to ſuffer eternal torments in *hell fire*, being only *reprieved* for a time. O bleſs *God* all the days you live, yea to eternity, that the *gate of mercy* yet *ſtands open*!

10 §. But withal, take hold of the opportunity before the *Draw-bridge* be taken up, leſt you never have the like again. Do not dally with *God* and *your own ſouls*; for if this warning be ſlighted, never look for the like: For warning (ſuch a warning) not taken, is a certain preſage of deſtruction, *Pro.*29.1. & 1.24.25, 26. The *ſons of Eli would not hearken unto, nor obey the voice of their father*: why? *becauſe* (ſaith the Text) *the Lord was determined to deſtroy them*, 1 *Sam* 2.25. *I know*, ſaith the Prophet to *Amaziah*, *the Lord hath determined to deſtroy thee, becauſe thou haſt done this, and haſt not obeyed my counſel*, 2 *Chron.*25.16,20. Whereas contrarily the *Ninevites* by hearkning to *Jonah*; and thoſe very *murtherers of the Lord of life*, by lyſtening to *Peter* were *converted* and *ſaved*, *Acts* 2.36,37.

O take heed of preferring your own *carnal reaſon* before the *written word of God*: And that what is ſpoken of *Babel*, may not be verified in you; *We would have cured him, but he would not be cured*: leſt you *be given up to deſtruction*, as ſhe was. What ſays our *Saviour*? *This is the condemnation* (none like this) *that*

light

light is come into the world, and men loved darkness rather then light, because their deeds were evil, Joh.3.19, 20. Indeed, if you will rather believe *Satan*, or his *sollicitor* the *Flesh*, or be led by the perswasions of your *own* flattering *heart*, which is *deceitfull above all things, and most desperately evil, Jer.17.9.* No marvel you should be deaf to all hath been said, as thinking your selves already good enough, and then farewell all hope of being better. For the opinion of mens being wise, and good enough, is the sole and onely cause of their being no wiser, nor better, Yea, therefore are millions *Christians in name* onely, because they think themselves *Christians indeed.* And who is there in all this *Nation*, that thinks not himself a *Christian?* though they are able to yield no reason except this; They are neither *Turks* nor *Jews*, nor (which is worse then either, as they suppose) *Roundheads.* A strong argument, I promise you, able to move the gentlest spleen alive to laughter! for the *Devil* can make as good a confession of his faith as this. Yet all the reasonings of Carnal men are thus weighty: As let me give you a few instances.

11 §. They will say, they love and fear God as they ought: when what he commands, they do the contrary; are *flint* unto *God*, *wax* to *Satan*; have their *ears* alwaies *open* to the *Tempter*, *shut* to their *Maker* and *Redeemer*; when they are *Traitors to him*, and *take up arms against him.* A good sign they serve *God* and *Christ*, when *Satan*, the *World* and the *Flesh* have more command of them: When they are so far from loving and serving him, that they hate those that do it, and that for their so doing; And from fearing him, that they more fear the *worlds scorns*, then *his anger.*

They will in like manner pretend they *love Chriſt* that dyed for them, when they *hate all that reſemble him* in holineſs. They are *Chriſtians in name*, when they will ſcoff at a *Chriſtian indeed*, and are *enemies to the croſs* of *Chriſt*: Love *a form* of godlineſs, but hate *the power of* it. They will do what *God forbids*, yet confidently hope to *eſcape what he threatens*: will do the *Devils works*, yet look for *Chriſts wages*: Expect that *Heaven* ſhould meet them at their laſt hour, when all their life long they have galloped in the beaten road towards *Hell*. Expect to have *Chriſt their Redeemer* and *Advocate*, when their conſciences tell them that they ſeldom remember him but to *blaſpheme him*; and more often name him in their *oaths* and *curſes* then in their *prayers*: will perſecute honeſt and *orthodox Chriſtians*, and ſay they mean baſe and *diſſembling Hypocrites*; *think they do God good ſervice, in killing his ſervants*, *Joh.*16.2. as *Paul* touching *Steven*, and the *Jews* touching *Chriſt*: Boaſt of *a* ſtrong *faith*, and yet fall ſhort of the *Devils* in *believing*, *Jam.*2.19. Theſe are ſome of their *ſyllogiſms* or arguings: I could even tire your ears with the like. But what doting, blockiſh and brain-ſick Bedlam-*Poſitions* are theſe; Could rational men ever argue in this manner, had not *the god of this world blinded their eyes, that the light of the Goſpel of Jeſus Chriſt ſhould not ſhine unto them*, 2 *Cor.*4.3,4. 2 *Theſſ.* 2.9,10. Did not their deceitful hearts damnably delude them, as in that caſe of *Leah*, *Gen.*30.18. and of *Saul*, 1 *Sam.*23.7,21. and of *Micah*, *Judg* 17.13. Turn to the places, for they are rare to this purpoſe. If this be reaſon it is *Reaſon frighted out of its wits*: Yet this is every wilful ſinners caſe, yea of every unregenerate man in ſome

some measure: As I'll but give you one instance more to cleer it.

You shall have them maintain with *incredible impudence*, accompanied with *invincible ignorance*; That if a man make scruple of small matters, or of those sins or sinful customs which they allow of, and will not do as they do, That he is over-precise: Though they may as soon find *Paradise* in *Hell*, as any *Text* in the *Bible* that makes for *looseness*, or against *circumspect walking*. Yea who would dream that so gross blockishness should find harbor in any reasonable soul, as to think that *God* should like a man the *worse* for his being the *better*, or for having a tender conscience; or look for less *fear*, *reverence*, and *obedience* from *his servants*, then we do from *our servants*. And yet the same men will grant, that a servant can never be too punctual in his obedience to his masters lawful commands. But you see the reason; Natural men are blind to spiritual objects. As the Apostle speaks, 1 *Cor.* 1.18,20. & 2.14. and so no more fit to judge of them, then *blind men* are fit to *judge of colours*. And hence it is, that they have the *basest thoughts* of the *best men*, making *ill constructions* of whatsoever they *speak* or *do*; as the *Scribes* and *Pharisees* dealt by *our Saviour*. Until we are born again, we are like *Nicodemus*, who knew not what it was to be born again, *John* 3.4. Until we become zealous our selves, we are like *Festus*, who thought zeal madness, *Acts* 26.24. Until we be humble our selves, we are like *Michal*, who *mocked David* for his humility, and *thought him a fool for dancing before the Ark*, 2 *Sam.* 6.16. For, to carnal minded men, all *Religion seems foolishness*, 1 *Cor.* 1.18. It faring between the *Sensual*

and *Spiritual*, as it does between *Youth* and *Age*: For as *Young men* think *Old men* to be fools, but *Old men* know the *Young* to be fools; ſo *Worldlings* think the *Religious* fools, but the *Religious* know them to be fools, becauſe they have had the experience of both conditions; as the *old* have been *young*, but the other are utterly unacquainted with what they ſee and know. Beſides, the one make the *Word their rule* in every thing; for they *live*, and *believe*, and *hear*, and *invocate*, and *hope*, and *fear*, and *love*, and *worſhip God* in ſuch manner as his Word preſcribes: The other do all as the *fleſh* leads them, and *according to the cuſtoms and rudiments of the world.*

12 §. Now lay all together, and you will think it no whit ſtrange, that notwithſtanding their condition is ſo miſerable, they ſhould yet be ſo jocund, confident and ſecure, that they ſhould neither be ſenſible of their preſent condition, nor afraid of future judgment. Security makes worldlings merry; and therefore are they *ſecure and merry*, becauſe they are *ignorant*. A *Dunce* (we know) ſeldom makes *doubts*; yea, a *Fool* (ſays *Solomon*) *boaſteth and is confident*, *Pro.* 14. 16. Ignorance is a veil or curtain to hide away their ſins. *Our knowledge*, ſaith one of the Learned, doth but ſhew us *our ignorance*. And *Wiſdom* (ſays another) is but one of mans greateſt miſeries, unleſs it be as well able to conquer, as to diſcern. The next thing from being free from miſeries, is, not to be ſenſible of them. *Eraſmus* could ſpie out a great priviledg in a blockiſh condition; *Fools* (ſaith he) being *free from ambition*, *envy*, *ſhame* and *fear*, are neither *troubled in conſcience*, nor *macerated with cares*. And *Beaſts*, we ſee, are not *aſhamed* of

of their deeds. Where is *no reaſon* at all, there is *no ſin*; where no uſe of reaſon, no apprehenſion of ſin; and where no apprehenſion of ſin, there can be no *ſhame*. *Blind men never bluſh*; neither are Worldlings aſhamed, or afraid of any thing; becauſe for want of bringing their lives to the rule of *Gods word*, they perceive not when they do well, when ill. The *Timber* not brought to the *Rule*, may eaſily appear *ſtraight*, when yet it is not. Whereas every ſmall ſin, to a holy and regenerate man that weigheth his ſin by the *ballance of the Sanctuary*, is very grievous, and diſturbeth his conſcience exceedingly.

Beſides, the *Regenerate* know, that the very *end* for which they were *created* and *redeemed*, was, that they might *honour, love and ſerve their Creator & Redeemer*. They remember alſo, that they bound themſelves by vow and promiſe *in their baptiſm* ſo to do. Whereas theſe brainleſs and bruitiſh men *never* once *conſider what they came into the world for, nor what will become of them when they depart hence*: Only their care is, that they may *eat, drink, play, ſleep and be merry*: Whereupon *they ſpend their days in mirth, and ſuddenly they go down into hell*, as *Job* ſpeaks, *Job* 21.13. For, like *men ſleeping in a boat*, they *are carried down the ſtream* of this *World*, until they *arrive* at their *Graves end* Death; without once *waking* to bethink themſelves *whether they are going*, to *Heaven* or *Hell*.

I grant, that in their *long ſleep* they have many *pleaſant dreams*. As for inſtance: They *ſlumber* and *ſuppoſe* themſelves *good Chriſtians, true Proteſtants*; they *dream* they *repent* them of their ſins, and that they *believe* in *Chriſt*; they *dream* they have *true grace*, that they *fear*

and

and *love*, and *ſerve God* as they ought; they *dream they ſhall go to Heaven* and be *ſaved*: But the truth is *all their Religion* is *but a dream*, and ſo is their *aſſurance of ſalvation*. They have *Regeneration in conceit*, *Repentance* and *Righteouſneſs* in conceit; they *ſerve God* well in conceit, and they ſhall *go to Heaven only in conceit*, *or in a dream*; and never *awake*, until they feel themſelves *in a bed of unquenchable flames*. Neither did pure and naked Suppoſals; ever bring any man to *eternal life*.

13 §. Which being ſo, and that with the greateſt part of the World: How does it concern every one of you to try and examine your ſelves, whether it fares not ſo with you; and to miſtruſt the worſt of your ſelves, as all *wiſe* and *ſound hearted Chriſtians do*; as you may ſee by the Apoſtles, *Matth* 26. 22. even every of them was jealous of himſelf, and examined his own heart, though but one of them was guilty of that foul ſin which *Chriſt* ſpake of.

Now if you wou'd *examine* your ſelves but by thoſe *marks* I have already given you, you may eaſily ſee whether you are the men *guilty* of what I have laid to your *charge*. If you would be further informed, *ask your ſelves* only theſe three queſtions. *Whether you are of that ſmall number*, *whom Chriſt hath Choſen out of the world? Whether you are regenerate? Whether you have true and ſaving faith?* For otherwiſe all your *hopes* and *perſwaſions* are but *vain preſumptions* and *deluſions*.

Firſt, Are you of that ſmall number? For, *the greateſt number*, whether of *men*, or *great men*, or *great Scholars*, *go the broad way to deſtruction*; and but *a few* of either, *the narrow way which leadeth unto life*; as appears

appears by many cleer *teſtimonies* and *examples*; for which ſee thoſe known places, *Mat.*7.13,14. 1 *Joh.* 5.19. *Rev.*20.8. *Chriſts flock*, that *believe the Goſpel*, are but *a little flock*, *Luke* 12.32. and but *few in number*, *Iſa.*10.22. & 53.1. *Rom.*9.27. & 10.16. *Rev.*3.4. 2 *Cor.* 4. 4. *Matth.*8.34. & 27.22. *Acts* 28.22. *Rev.* 13.16.

Yea, of all the CCLXXXVIII ſeveral Opinions which *Philoſophers* held touching *the Chief good*; never any was ſo mad, as to think the way to attain to it, was by doing as the moſt do. Yea, they all concluded, that *Number* was the *beſt note* of the *worſt way*. And we even ſee by experience, that the *baſeſt things* are ever *moſt plentifull*. And therefore it amazes me to think, how men ſhould be ſo blockiſh as they are in this particular: For if you mark it, moſt men *walk in the broad way*, and yet every man *thinks to enter in at the ſtrait gate:* which could never be, if they were not *fools*, or *frenzie*. Again take notice, that *many ſeekers fall ſhort of heaven*, *Luk.*13.24. Do you ſtrive? *The Righteous ſhall ſcarcely be ſaved; what then ſhall become of the unrighteous?* 1 *Pet.*4.18.

14 §. Secondly, Are you regenerate and born anew? For *Chriſts* words to *Nicodemus* (a *knowing*, *honeſt*, *moral* man) are expreſs, yea and he bindes it with *an oath*: *Verily, verily I ſay unto you, except ye be born again ye can in no wiſe enter into the kingdom of heaven.*

Now if you be regenerate, it will appear by this: *Regeneration* or *new birth*, is *a creation of new qualities in the ſoul*, as being by nature only evil diſpoſed. In all that are *born anew* is a *change*, both *in the judgment* from

from *error* to *truth*, and in the *Will* from *evil* to *good*; and in the *affections* from *loving evil*, and *hating good*, to *love good*, and *hate evil*; in the *whole man from darkneſs to light, and from the power of Satan unto God.* Is this change wrought in you? For without it there is no going to *heaven*, no being *ſaved.* Then —

Thirdly, Have you a true and lively faith in *Jeſus Chriſt?* For there is no coming to *Chriſt* but by faith, *Heb* 11.6. *By faith we receive the forgiveneſs of our ſins, Luk.*7.47.50. *By faith we are juſtified, Rom.*3.26,28,30. *Gal.*3.8. *By faith through grace we are ſaved, Eph.*2.8,9. *Luke* 18.42. *By faith through the power of God we are kept and preſerved to ſalvation,* 1 *Pet.*1.5. Nothing but *faith* can *aſſure us of Gods favour, Eccleſ.*9.1,2,3. *By faith we obtain whatſoever we ask, Mat.*21.22. *By faith we are bleſſed, Gal.*3.14. *By faith we know God.* 1 *Joh* 4.7. *Pſal.*9.10. *Without faith we cannot profit by hearing the Word, Heb.*4.2. *Without faith it is impoſſible to pleaſe God, Heb.*11.6. *Whatſoever is not of faith is ſin,* be they never ſo glorious performances *Rom.* 14.23. & 10.14.

Now you ſhall know whether you have faith, by this: *Faith comes by hearing* the Word preached, *Rom.* 10.17. And the *Spirits powerful working* with it, *Joh.* 2.3,5,8. *Faith purifieth the heart, Act.*15.9. *worketh by love, Gal.*5.6. *and ſanctifieth the whole man throughout, Act.*26.18. *Faith* is known *by its works, Jam.* 2.17,18,22. *Faith* and *holineſs* are as inſeparable as *life* and *motion*, the *ſun* and *light*, *fire* and *heat.* Again, Faith believeth the *threats* of the Word, together with the *promiſes*; and thereupon *feareth ſin*, as it *fears hell.* Again, if the *Image of God* by Faith be repaired in you, you

you cannot but *love them, that love God*, 1 *Joh* 3.10.

Besides, this is a sure rule: That that *perswasion* only which *follows* sound *humiliation*, is *Faith*; That which *goes before* it, is *Presumption*. And as *Ambrose* speaks; No man can *repent of sin*, but he that *believes the pardon of sin*; nor none can believe his sins are pardoned, except he hath repented. Lastly, how easie a matter soever men think it is to *believe*; he that goes about it, shall find it as *hard* a work *to believe the Gospel*, as *to keep the Law*: And only *God* must enable to both.

Now if upon tryal you evidently find that you are of *Christs little flock*, that you *are regenerate*, and that you have this precious grace of *Faith wrought in your heart*, you may comfortably assure your self that you shall be saved. Otherwise the *Devil* and *your own heart* do but *delude you*, in promising you the least benefit by the *blood of Christ*: Yea, it had been better for you, that there had been no *Christ* come into the world: For, even the *mercy of God*, (which you have contemned) and the *means of grace*, and the *offer of salvation*, shall but inhance your *damnation*. Yea, *Christ* himself that only *Summum bonum*, who is *a Saviour to* all *Believers*, shall be *a just Revenger* to you, if you go on; and bid you *Depart ye cursed into everlasting fire*, &c. *Mat.*25.41.

15 §. And so much for the discharge of my conscience and duty; and to make a supply of that, which I should have some way performed long since.

Yet lest I should imitate those, who *kindle a fire under green wood*, and *leave it* so soon as it begins to *flame*; (For I take it for granted, that some of you will

will lay to heart what hath been ſaid) I have ſent you *three Books* (writ by an Impartial Author, not a Party) which I hold exceeding profitable for you to peruſe. The one ſpeaking more home and full to this matter. The ſecond ſhewing how it comes to paſs, that ſo *many are deceived, who hope to be ſaved.* The third ſetting out to the life, the very *thoughts, words,* and *actions* of all Natural men; Inſomuch that no *glaſs* can more live'y *repreſent your faces,* then it does *your hearts.* Therefore that you may not be *diſappointed of your end, by miſtaking your way*; that you may become as *true friends to God,* and the *Miniſtry,* as you have been *bitter enemies*; and ſo have your part and portion with them *at Gods right hand, where are pleaſures for evermore*: Be perſwaded to read them, with as much *obſervation* and *circumſpection,* as you would do the *evidences of your inheritance.* Neither count it as a thing *indifferent,* that may either *be done,* or *diſpenſed with*; except you are *indifferent* whether you be *ſaved* or *damned.* Yea, ſo minde what you read, as if it were *an Epiſtle writ from Heaven,* and *ſent to each of you* in particular. Expect not that *Chriſt Jeſus* himſelf from *Heaven* ſhould call to you ſeverally by name, as he did to *Saul,* and ſay, *Ho Iſhmael*! ſuch an one; or *Ho Elimas*! ſuch an one; *why doſt thou perſecute me? I am Jeſus whom thou perſecuteſt, Act.9.4,5.* Which yet if he ſhould, it were no more in effect then he hath often done; nor would you be any more warned, or reclaimed by it. As is evident by the example of *Hazael,* 2 *King.*8.12,13, &c. And by what *Abraham* told *Dives, Luk* 16 31. *If you will not believe Moſes and the Prophets, Chriſt* and his *Apoſtles* in his *Word*;

neither

neither would you be perſwaded, though one ſhould be ſent unto you from the damned in Hell, or from the *glorified ſpirits in Heaven.* Wherefore *hearken to Conſcience*; and what *concerns you, apply it not to others*, as the moſt do. Do not like *a Child*, that beholding his *own face in a glaſs, thinks he ſees another Childs face*, and not his own. *Want of application* makes *all Means ineffectual.* Yea, there are very, few men that make not the *whole Bible* and *all* the *Sermons they hear*, yea the *checks of their* own *Conſciences*, and the *motions of Gods ſpirit* utterly *ineffectual*, for want of *wit* and *grace* to apply the ſame to themſelves. Whereas if they would rightly and ingeniouſly apply but one text or two unto their own ſouls, as they can unto others, (being *better* able to *diſcern others moats*, then *their own beams*) they might be everlaſtingly happy.

16 §. But it is now *a juſt plague* upon our ſo much *Formality* and *Profaneneſs*, under our *ſo much means* of Grace; that becauſe we (many of us) have *heard the Word*, and enjoyed the means for *thirty, forty, fifty years* together, and are *never the better*, bring forth no fruits thereof; that *Chriſt* ſhould ſay unto ſuch, as he did to the *fruitleſs Fig tree*, *Mar.*11.12,13,14. *Never fruit grow on thee hence forward.* And the truth is, if you obſerve it, you ſhall very rarely hear of *an old Formaliſt*, or *Proteſtant at large*, that ever is converted, (but young ones, as *Miniſters* can ſufficiciently inform you:) Perhaps they may turn to be *Antinomians*, *Rantars*, *Quakers*, or the like, and *imbrace Error*; but they turn not to the *Truth.* Or if ſo, it is *a greater miracle* then was the *creating of the whole world.* For, in making ſuch a one a *New creature*, muſt be a *number*

of

of miracles: A *blind* man is *reſtored to ſight*, a *deaf* man to *hearing*, a man *poſſeſt with many devils diſpoſſeſt*; yea, one not onely *dead in ſin* but *buried* in the *grave of long cuſtom*, with *a grave ſtone laid upon him*, *raiſed* from the dead; and in every one, *a ſtone turned into fleſh*. In all which *God* meets with nothing but *oppoſition*, which in the *Creation* he met not with.

Thus I have been large: But as *John* could only *baptize with water*, ſo I can but *teach* you *with words*; And when *God* withholds his contemned grace, *Paul* himſelf cannot move *a ſoul*. If the *Holy Ghoſt* ſhall ſet it home to your hearts, that you may ſo *meditate* on what hath been ſpoken, and ſo *practiſe* what hath been preſcribed; that *God* in *Chriſt* may be *pacified*, your ſins by free grace *pardoned*, and your ſouls eternally *ſaved*: That while you are *here*, you may enjoy the *peace of God which paſſeth all underſtanding*, *Phil.*4.7. and when you *depart hence*, you may *arrive at the Haven of all happineſs* in *Heaven*, where is *fulneſs of joy*, *and pleaſures for evermore*; *Bleſſed* and *happy* are ye, *Pſal.*16.11. Which is my *prayer* and *hope*, and ſhould be my *joy*.

FINIS.

PANOPLIA:
OR,
Armour of proof
FOR A
Weak Christian

Against the worlds envy, scoffs and reproaches.

Together with the *Doves* Innocency, and the *Serpents* Subtilty, upon *Gen.*3.15.

By *R. Younge* of *Roxwell* in *Essex.*

Licensed and Entred according to Order.

Reverend Sir;

CHAP. I.

SOme time since I heard you upon 1 *Cor.*6.9,10. *Be not deceived, neither Fornicators, nor Covetous, nor Drunkards, nor Revilers, nor no unrighteous persons, shall ever inherit the Kingdom of God.* What change it hath wrought in me, I forbear to mention: But certainly *Satan* and the *World* fear they have lost, the one a *subject* or *prisoner*, the other a *limb* or *member* ever since: for whereas they never molested me formerly; now, as if I were rescued out of *Satans* clutches, that *Lion* foams and roars, and bestirs himself to recover his loss. And as for my old acquaintance, they so envy to see themselves cashiered, and so mortally hate me, for that *I will no longer* continue miserable, nor *run with them* (as I have done) *to the same excess of riot*, 1 Pet.4.4. that they make me *weary of my life*, as the *daughters of Heth* did *Rebecka*, Gen.27.46. Yea I am so scoft at and scorned, both by *Parents*, *Friends* and *Enemies*, that it not only hinders me from doing the good I would, or appearing the same I am; but it almost beats me off from being religious, back to the *world*.